THE

BAPTIST MAGAZINE.

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MEMOIR OF Mr. WILLIAM TAYLOR,

Late of Newgate Street, London; and Founder of the Baptist Academical Institution at Stepney.

AMONG the very few descendants of Adam, whose names have been enrolled in the records of fame, a still less proportion are remembered as the benefactors of their race. The epithets great and renowned have been too frequently applied to those who were the disgrace and the curse of their species. Influenced by sordid views and venal motives, the biographers of an Alexander and a Cæsar have emblazoned their actions and propagated their vices; while the unassuming christian has scattered blessings upon the world with a profuse liberality, not "letting his right hand know what his left hand did," and enjoining with the solemn prohibition of a dying request, that nothing should be said after his decease in praise either of him or his actions.

Such injunctions, while they strongly exemplify the features of Him who did not "lift up his voice in the street," are nevertheless of little avail, however solicitous survivors may be to give them effect; because such persons by their active exertions generally raise an imperishable monument of their beneficence, and thus unconsciously perpetuate their worth, appearing among the righteous whose "names are had in everlasting remembrance."

Such were the sentiments and the spirit, and such the conduct and the end, of the late Mr. William Taylor, who died on Lord's day, December 1, 1811, having entered his eighty third year. He was the intimate friend of the late Abraham Booth; for many years an honourable Deacon of the church in Prescot-Street, and the liberal Founder of the Baptist Academical Institution at Stepney; an Institution which promises much

usefulness to our churches, whose promising commencement, under the auspices of its excellent Tutor, he lived to witness.

This worthy man came to London in the year 1750, and attended the ministry of the excellent Samuel Wilson, then Pastor of the church in Prescot Street. By him he was baptized, and was one of the last persons to whom the Author of the "Scripture Manual" ever administered that ordinance. Once only, he sat down at the Lord's-Table with Mr. Wilson, who was removed by death soon after, as he was buried in Bunhill-fields, October 12, 1750.

The early part of Mr. Taylor's life, and the circumstances which attended his conversion from a course of impiety, to the service of Jesus Christ, are related in a Paper, in his handwriting, supposed to be written when he was a young man.

PSALM CXXVI. 3. *The Lord hath done great things for me, whereof I am glad.*

ISA. lxi 10. *He hath clothed me with the garments of salvation. He hath covered me with the robe of righteousness.*

"I had through divine goodness religious Parents, whose early endeavours to impress my mind with a sense of religion, God was so pleased to bless, that it was not altogether in vain: and though in after life I sadly strayed from the good way they set me in, yet were the impressions I received in my youth by their good instructions never wholly erased. But going into the world very young, and being fixed in a family that proved vain and wicked, it exposed me to great temptations, against which the force of education proved a considerable restraint, so that for some time I retained my integrity. I was regular, not only in my attendance on public worship, but the more private duties of a Christian; as reading, meditation, and prayer, and frequently had joy and peace; but alas! it was false and delusive, being yet a stranger to the nature and necessity of regeneration, and destitute of an inward principle of holiness.

This was my situation till about the age of seventeen, when I remained no longer proof against the assaults of Satan, and the solicitations of sin; and having forfeited and lost that restraining grace I before enjoyed, I found myself the subject of such corrupt inclinations as prompted me to all manner of evil. I now felt a law of sin in my members, bringing me into a willing captivity to the law of sin, drawing iniquity as it were with cords

of vanity ; and going from sins of practice, to those of omission, being afraid to pray to that God whom I was fully convinced I had greatly offended, and who I sometimes feared would come forth in a way of judgment and fiery indignation towards me, that had by numberless aggravated transgressions rebelled against him ; often did I confess mine iniquity, was sorry for my sin, and said, I have done wickedly, I will do so no more. Upon the feeble foundation of this sorrow and the new resolves I made for future conduct, were my expectations of pardon and happiness built : but to what purpose ? my repentances and resolutions were always like the morning cloud, and as the early dew that soon passeth away : for as temptations afresh presented, my sensual appetite returned, and thus I remained a slave to satan, and to my own heart's lust, and my life for about three years was one continued scene of sin, and sorrow ; sinning and repenting, repenting and sinning, till, adored be God who of his infinite mercy and free love, by an act of sovereign surprizing* omnipotent grace ejected the strong man armed, he plucked me as a brand from the burning, and delivered my soul in peace ; by his good Spirit I was not only convinced of sin and deeply humbled under a sense of its evil and demerit, but made to long for freedom from it, and earnestly to desire his sanctifying influences. I now saw my lost condition by nature, the insufficiency of my own righteousness, and was enabled to flee for refuge to lay hold of the hope set before me, even to Jesus the Mediator of the new covenant, and to his blood, that speaketh better things than the blood of Abel ; I counted all things but loss so that I might win Christ, and be found in him, whom it pleased the Father to reveal in me with comfort, and make exceeding precious to me, yea, all my salvation and all my desire ; my humble hope of peace and acceptance with God was founded alone on the merits of the Redeemer's obedience and death. By him I hope for wisdom and grace to conduct me through this world, and in him to be presented at last before the presence of his

* I cannot better express the frame of my mind upon my sudden conversion, than in those lines of the pious Dr. Watts,

> "When God revealed his gracious name,
> And changed my mournful state,
> My rapture seemed a pleasing dream,
> The grace appeared so great."

glory with exceeding joy, where I shall eternally sing salvation and praise, glory and majesty, dominion and might, to the Father, Son and Spirit. Amen and Amen. Even so, come Lord Jesus."

The benevolence of his mind, and the integrity of his conduct, recommended him to the attention of the church as a Deacon, in the early part of Mr. Booth's ministry in London; and he continued an honourable and useful member and officer in this church during the whole period of Mr. Booth's ministry, whom he survived several years. To have been recommended by Mr. Booth to this station, and to have secured his approbation in the discharge of its important duties, is no slight proof that he "used the office of a Deacon well, and thus purchased to himself a good degree, and great boldness in the faith of Jesus Christ." Through the divine blessing on a course of industry and economy, he realized a very considerable fortune, which he employed in promoting the glory of God.

It would be gratifying were we able to trace the workings of such a benevolent mind through the different steps of his protracted life, and under the ever-changing vexations to which in common with all tradesmen he must have heen exposed. To observe the many distinguishing providences which indicated the special care of God, and his tender mercies towards him, would afford a remarkable exhibition of the loving-kindness of the Lord. In such a life we should not find that he employed either "false weights or deceitful balances." We should not discover him in "any matter going beyond or over-reaching his brother." Living in the fear of the Lord all the day long, we should find him constantly seeking the divine blessing upon his labours, and in all his successes returning thanks to HIM who "maketh poor and maketh rich." Under these impressions, when communicating of his substance to the cause of Christ he would "use hospitality without grudging," and secretly say, "Of thine own have I given thee." Desirous of properly improving the Talents with which his Master had entrusted him, we should find him tremblingly alive lest in accumulating wealth, he should not be innocent, or in any way fall into the snare deprecated by Agur. "Give me not riches, lest I be full and deny thee, and take the name of the Lord in vain."

In the midst of all the temptations, however, to which he was exposed, his "eyes looked straight forward," and he maintained

a steady and uniform character. He was enabled, through grace, to "fight the good fight, to finish his course, and to keep the faith." Of him it may truly be said, that "in the evening-tide of life," when all his reflections were alive, he enjoyed a calm serenity of mind; and 'like the Sun, which looks large at his setting,' he retired gradually from human observation, and gilded the horizon with his refracted beams. It was the experience of such men that led the Psalmist to say, "Mark the perfect man, and behold the upright, the end of that man is peace."

Extract of a letter from a Gentleman who resided with Mr. Taylor.

"—He was first attacked about the beginning of October (1811) with a violent disorder in the bowels, which soon reduced him to a state of great weakness. Medical aid was called in, from which he derived but little benefit. His increasing weakness brought on a dropsy in his legs, which he at first thought was the gout, but when he was informed by his medical attendant that it was the dropsy, he told us the next morning while we were at breakfast, with a countenance that bespoke the peace and serenity of his mind, 'that he had got that come at last, which would soon do.' In the evening, I asked him how he found himself. His answer was, "my legs are painful; and I cannot tell where it may end—if it should spread into the body, I know not what I may have to suffer; but I trust that the Lord will afford me all that assistance which I stand in need of, to enable me to acquiesce in his righteous procedure, and to be entirely resigned to his will."

To a question of the same import at another time, his answer was, 'My legs are very bad, but it is all very well—it is all very well; the outward man must decay. I desire to be thankful that under my infirmities, I enjoy peace of mind. It might have been otherwise. The Lord is merciful, and full of compassion.'

About this time he said, 'The various dispensations we are called to pass through below will soon be over, and that for ever. And we shall not think we have had one trial too many, when we are brought to the full enjoyment of the beatific vision. I have no painful apprehensions concerning death as to its issue; my mind is perfectly satisfied, as to that, though I cannot tell what pains may attend my dissolution—but I trust that faith and patience will have their perfect work in my soul.'

On one occasion after family worship, he said, 'If it is so pleasant to worship God on earth, though attended with so many imperfections and infirmities, what will it be when we are brought to worship before the throne above, without imperfection, even so much as a wandering thought!'

At another time he said, 'You do right in praying that God would grant his afflicted people faith and patience. We have his promise that he will be with and bless his praying people. His faithfulness is engaged to fulfil his promise, and the love of his heart is equal to the power of his arm. But I am sensible that I shall not be free from this body of sin and death, until I have past the confines of time, which will not be long first.'

About the middle of November he was so reduced by weakness as to be under the necessity of retiring, before family worship. One evening he said to me, 'It gives me pain to leave you, but I am so fatigued by sitting up, that I am under the necessity of going to bed; but I hope you will remember me at all times.'

November 17th, after dinner our conversation was on a sermon I heard in the morning from *Gal.* vi. 14. He said, 'I have no hope but what arises from the cross of Christ—from what he has done for me as my sin-offering, and what he is to me as my righteousness and complete redemption.' In the course of the evening he said, 'Though I have been called to keep a silent sabbath, I trust I can say that I have found the presence of God with me to-day.'

On the sabbath preceding his decease, our conversation after dinner was upon the xiv. and xvii. of *John*. 'That chapter (said he, meaning the xvii.) I have often read with wonder, and with rapture at the unparalleled expressions of love and grace contained therein. We shall never fully know the glory of Christ, nor the weight of our own crown till we are brought to wear it.' When we were speaking of seeing those who were gone before, he said, 'That will be but a small part of our happiness. I believe my happiness will arise from seeing the Lord Jesus Christ, and being made perfectly like him. What a change will there be, when these bodies which are now a weight and hindrance to devotion, will be made like to the glorified body of our Lord Jesus Christ.' In the evening he appeared not so well. I repeated to him that hymn of Toplady's,

"When languor and disease invade," &c.

When I finished, he said, 'the streams are sweet indeed ; but it will be much sweeter at the fountain.' "

Mr. Taylor was one of the Treasurers of *The Particular Baptist Fund*, and intimately connected with several other important charities in London. But it is as the Founder of the Academical Institution at Stepney that his name will be had in remembrance among his people. He not only contributed of his substance to this object, but used all the precautions that human wisdom could suggest to prevent his liberality from being abused, or his pious designs frustrated.

Being a single man, and having no family claims upon him, he has left nearly the whole of his property, which was very considerable, to charitable Institutions.

He was buried on Monday, December the 9th, at the meeting-house in *Maze Pond*. Mr. BIRT of Plymouth Dock (who was then supplying the church at Prescot Strest) delivered the address at the interment. His funeral sermon was preached on Lord's day afternoon, December the 22nd, from 1 *Tim.* i. 15. *This is a faithful saying*, &c. by Mr. NEWMAN of Stepney.

Of his christian modesty and humility, the following extract from the Codicil to his will, read by Mr. Newman when he preached his funeral sermon,* bears testimony.

" As Mr. Booth frequently mentioned in public the death of his members, if any notice is taken of mine from the pulpit, it is my express desire that nothing be said of me *by way of character*—and request a sermon may be preached from the first chapter of the first Epistle to Timothy, and the fifteenth verse."

In this charge he appears to have imbibed the spirit of his pastor and friend Mr. Booth, who left an injunction in his will, that nothing should be said of him in a funeral sermon, and that no more than twenty pounds should be expended in his funeral. Mr. Taylor also imitated him in another thing, viz. that he would never sit for his portrait. An excess of scrupulosity this, which we hope will not be followed by those whose conduct while living makes their Portraits desirable to their friends after their decease. Many have felt the sentiments expressed by Cowper,

* For the materials of this Memoir, we are indebted principally to Mr. Newman's Sermon, and the Appendix affixed ; in which he considers the character of Mr. Taylor, as formed upon the model of the " Reign of Grace," and as happily exemplifying the consistency between ' The Death of Legal Hope,' and ' The Life of Evangelical Obedience.'

when looking at his Mother's picture, "Blessed be the art that can immortalize."

"His name will never be forgotten. His generous deeds will be held in everlasting remembrance. History will tell hereafter that by means of his liberality many *young* ministers have been assisted in their studies—many *poor* ministers have had their bowels refreshed—many *aged* ministers have been nourished, and comforted, as Jacob in Goshen, through the last stages of their pilgrimage."

DOMESTIC RELIGION.

THE general corruption of manners, and the prevalence of infidelity and irreligion, are a common and just subject of complaint. In many instances, it is to be feared, this may be ascribed to the criminal neglect of those who have the care and government of families. Where youth are not brought up "in the nurture and admonition of the Lord"—Where they are not taught to acknowledge God, by an early and regular attendance on family worship, can we be surprised that they should grow up in an indifference to sacred and divine things, and become an easy prey to the principles of libertinism and infidelity?

Will not *heathens* rise up in judgment to condemn prayerless families? The Eastern nations, we have been told, had their *Teraphim;* the Egyptians, Greeks, and Romans, their *Lares*, and *Penates*, a sort of household gods, to whom they paid blind devotions; and shall not *Christians* have their family altars on which to present, morning and evening, to "the living and true God," the sacrifices of prayer and of praise? "All people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever." How can he who neglects the worship of God in his family escape the dreadful curse which God has denounced against "the families that call not upon his name," or expect the divine blessing which rests upon "the habitation of the just?" If he who provides not for the temporal wants of his own house, has, in the estimation of the Apostle, "denied the faith, and is worse than an infidel," in what light can he be viewed who neglects their spiritual and eternal interests? Or how can he claim an alliance with those excellent characters, who, for their pious care of their

families, have in the sacred records obtained a good report?

Of *Abraham* God says: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord," &c. *Joshua* was anxious to preserve the whole nation of Israel from idolatry, and to engage them to serve Jehovah, the true God; but at all events he was resolved, "as for himself and his house, he would serve the Lord." *Cornelius* was "a devout man, one that feared God with all his house, and prayed to God alway."

The reasons alledged by many persons for the neglect of family worship, are such as will not bear a rational defence. Do they say they *cannot spare time?* Have they not time to partake of three or four *meals* a day? If the *body* is more than *meat*, is not the *soul* more than the *body?* Can any person satisfy his conscience that it is his duty to involve himself in worldly concerns, to a degree that is inconsistent with his attending to the worship of God in his family? Is he aware that all the success of his labours depends on the blessing of God, which he yet neglects to seek? *Ps.* cxxvii. and cxxvii. Does he well weigh the sacred aphorism of Jesus Christ; "a man's life consisteth not in the abundance of the things which he possesseth?" Or is *he*, who is only intent on laying up treasures on earth, sensible, how soon death may strip him of all his worldly possessions? *Luke* xii. 16.

Do others pretend *they have no gifts* for the performance of family worship? Let them reflect whether their deficiency is not owing to their being unaccustomed to the sacred exercise, and whether their neglect is not to be ascribed to sinful shame. But is it *rational*, to say nothing of christianity, to be deterred from a devout acknowledgment of the God that is above through the fear of a man that must die? "Cease ye from man, whose breath is in his nostrils, for whereof is he to be accounted of?" It is much to be questioned, whether any person who attends seriously to *secret* devotions, will not soon overcome the timidity which may be at first felt in attending to those of the *family*. The christian may well exclaim—

> "Asham'd of Jesus! yes I may,
> When I've no sin to wash away."

Family worship should be accompanied with *practical instructions*. These united are commonly found the first means of

awakening in the minds of young persons serious reflections. From several intimations in the book of Psalms, we are warranted to conclude, that David was indebted for his early piety, to the blessing of God on the pious care of his godly mother. With gratitude he acknowledges himself God's servant, and "the son of his handmaid." The course in which providence made him acquainted with religion, he adopted towards his children. "I was my father's son," says Solomon, "tender and only beloved in the sight of my mother—*He* taught me also."—

"Timothy "from a child knew the holy scriptures," in which he was early instructed, by which he obtained, through grace, the unfeigned faith which first dwelt in his grand-mother *Lois*, and his mother *Eunice*.

Such instances, though they do not prove grace to be hereditary, are yet highly honourable and encouraging to parental diligence and fidelity. From age to age there are those who can say, "O God, thou art my God, and I will praise thee, my father's God, and I will exalt thee."

And what greater joy can a godly parent have than to see his children walking in truth? With gratitude unfeigned and unspeakable, he adores the riches of divine grace displayed on their behalf, in bestowing on them the blessings of the new and everlasting covenant, and in constituting them the heirs of the heavenly inheritance; and while he happily witnesses the favorable result of his counsels and his prayers, he ascribes to the God of all grace the entire praise.

If, however, parental endeavours should not be crowned with success, and his heart's best wishes should not be happily realized, for the fact cannot be denied, that God acts with a sovereign freedom in the dispensation of his favours, yet to a godly and conscientious parent, the reflection of not having been remiss in the discharge of his duty, cannot fail, under the most grievous disappointment, to afford some consolation; but what aggravated and awful guilt is involved in the charge, "His children have made themselves vile, and he restrained them not."

Finally: Of how great importance is it that those who maintain the worship of God in their families, and who are assiduous to imbue the minds of their children with the principles of religion, should themselves maintain a conduct worthy of imitation. If a man professes a regard for the duties of religion, and neglects those of morality, that man's religion is vain. Precepts

have small influence when not enforced by example. What probability is there that their prayers and instructions will be attended with any salutary effects, whose own characters and conduct are uninfluenced by them. Worthy therefore to be adopted by every christian parent is the devout resolution of the pious king of Israel ; "I will behave myself wisely in a perfect way. I will walk within my house with a perfect heart."

Peckham, May 18, 1813. T. T.

VILLAGE PREACHING.

There is one case in which a man may be eccentric and yet escape censure. So little goodness is to be found in this world, that if a man be the means of effecting any thing beneficial to mankind, we feel no desire to blame him, though we may be convinced that there are objects more deserving of his benevolent regard, or that wiser plans of doing good might have been devised. But he who is discriminating in the objects of his charity, and judicious in his schemes of usefulness, deserves a large share of our admiration and esteem. Far be it from me to censure, or in the least degree to detract from the merit of those who are in any way employed for the good of man, but it it is necessary we should be upon our guard against being carried away by the novelty or splendor of a benevolent project. Charity, says the proverb, begins at home. The first objects of a Christian's benevolence should be sought for in his own family; in the Society and Denomination to which he belongs ; in his native Country. Our divine Redeemer loved the church, and gave himself for it ; but still as a son of David he appears to have had a peculiar affection for the land of his Fathers' sepulchres. When he beheld the holy city, he wept over it, and how pathetically does he lament the rejection by its inhabitants of their God, who had come down from Heaven to save them. And though the benefits of salvation were not to be confined to the seed of Jacob, yet when the Apostles were sent forth on the benevolent errand of evangelizing the world, they were commanded to begin at Jerusalem—they were to commence their work of philanthropy in their own and their Master's native Country.

As Jesus of Nazareth was a lover of his Country, so are his

followers. A Christian is a true Patriot. He may not be so anxious to promote its political prosperity and splendor as many who assume that name; for he has been taught that the true dignity of a nation consists in its moral elevation, and not in its wealth and power. He is therefore desirous that virtue and piety should prevail among his fellow subjects, and that his country should reflect the glory of the Creator. Highly distinguished as Britain is among the Nations by a copious supply of heavenly light, it is a melancholy fact that a large portion of the population are nearly, if not quite, as ignorant and depraved as the inhabitants of those Countries that are yet unvisited by the Gospel. So deep a shade of ignorance broods over many spots as would be supposed impossible to exist in the neighbourhood of such bright illumination. Many large tracts of this Country, thickly covered with Villages, are without any places of worship—the inhabitants are wholly destitute of religious instruction, and that heart which is described by an infallible word as fruitful only in evil, is left to its own baneful luxuriance. The christian knows that the illumination of the understanding and the reformation of the character, is to be expected only from the influence of "that Gospel which is appointed to irradiate the latter ages of a dark and troubled world, and by which alone every improvement of a sublime order, yet awaiting our race, will be effected." But as in order to send the light of the Gospel into the dark parts of this Island, there is no unknown and difficult language to be acquired, no translations to be made, no long and expensive voyage to be taken, it may be supposed that this happy transformation from darkness to light may be accomplished without any efforts by christians in general; but a few remarks will suffice to shew that it does require their cordial co-operation.

If a Minister is employed for the express purpose of itinerating from place to place, within a certain district, it is evident he must be supported from other sources than from the objects of his ministry; as those who are destitute of the Gospel are generally the lower orders of Society, who find it extremely difficult to procure for themselves a scanty subsistence. But it will be said, It is the duty of stated Ministers of the Gospel, as far as circumstances will permit, to disseminate the knowledge of divine truth around their respective stations. Every faithful Mi-

nister will be very ready to admit that this is his duty, and it is believed that the Ministers of our own denomination, as well as of others, are not in general deficient in the performance of it. It happens, however, that many who sustain the pastoral office, especially those who are situated where there is large scope for itinerant exertions, are obliged (owing to the poverty of their flock) to engage in temporal concerns, during the week, in order to support themselves and their families. Constrained by the love of Christ, they willingly labour six days in the week for their families, and the seventh is spent in the service of their neighbours. They cannot therefore afford to incur even those trifling expenses which attend Village worship; and the employment of a small portion of their time on the week days in the exercises of the Ministry would be a serious injury to their families. It must doubtless occasion no small grief to those good men to behold the human field around them already white to harvest, and to be denied the pleasure of putting in the sickle —to see their fellow creatures buried in ignorance and vice, while they have no opportunity of imparting to them that knowledge which is able to make wise unto salvation.

Those who enjoy the means of grace will be anxious that others should possess the same advantage, and it being ascertained that the aid of christians in general is requisite in order to extend the gospel into those parts of our country in which it is at present unknown, they will desire to know in what way they can most effectually afford the assistance required. It may be information to some to be told that there is a *Baptist Society in London* formed for the purpose of *encouraging* and *supporting Itinerant* and *Village Preaching*. This Society has for many years been doing much good in a very silent and unostentatious manner. Having found by experience that the cheapest and most effectual way, under God, of accomplishing their object was by means of stated Ministers of the Gospel, they have employed their funds in affording a little pecuniary assistance to Ministers of their own denomination, and in supplying them with Bibles and religious Tracts, to distribute among the poor people in the Villages. The blessing of God has attended their exertions, and they have been the happy means of enlightening many of the dark parts of Britain. Divine success attending the preaching of the Gospel, many a dreary wilderness has been converted into a garden of the Lord!

Instead of the thorn has come up the fir tree, and instead of the brier has come up the myrtle tree. Village prayer meetings and sunday schools have been established, and in some places churches have been formed. But the funds of the Society being small, its operation has been comparatively limited. It requires and deserves to be more extensively known and to be better supported.

Christians cannot but desire that the influence of that Religion which has enlightened their understandings and sanctified their hearts, may be universally experienced; and how happy should they be that they are permitted to be instrumental in advancing the Redeemer's kingdom. The benevolent disposition of English christians towards their fellow creatures has been abundantly manifested in the extraordinary efforts that have made to send the Gospel to foreign parts, and to circulate the Scriptures both at home and abroad. The prompt and noble generosity of the Baptist denomination in repairing the loss their Mission sustained by the fire at Serampore, must give the world an exalted idea of the spirit by which its members are actuated. Nor will their exertions be wanting on behalf of their Countrymen, who are at least entitled to some share of their attention. They will not neglect them because the assistance they need is but small. When the Disciples of John came to Jesus, to ask him if he was the Christ, he answered the question by referring to his works, and among other circumstances which marked him as Messiah, foretold by the prophets, he told them to tell their Master "*to the poor the Gospel is preached.*" Christians will shew by their exertions for the spiritual welfare of the poor, that they are animated by the same spirit as their Master, and prove the sincerity of their love to him by imitating his example.

X.

MORAVIAN MANNER OF PREACHING CHRIST.

Translated from the German of the Rev. August Gottlieb Spangenberg.

What Paul writes to the Corinthians, "I determined not to know any thing among you, save Jesus Christ and him crucified," is a firmly established rule for us in preaching to the heathen. Does any one ask, How is this to be understood? We answer as follows: We always preach the same Christ that

died for us on the cross, though we declare of him, that he is Lord of heaven and earth—that all things were made and created by him, and that without him was not any thing made and created, that is made and created—that he is before all things and by him all things consist, and that he upholdeth all things by the word of his power—that he hath great compassion on man, who was made after the image of God, and was very willing to save him from his misery—that he, now and then, in former times, appeared in human form. and made known his will to the children of men—but that at last, moved by love to man, he came down from heaven, upon earth, and was himself made man—that he hath a Father, who dwelleth in heaven, and who is well-pleased in him, as his only begotten Son—that this his Father in heaven, had sent him into the world, out of love to man, that through him they might be saved—that the Holy Ghost dwelleth in him, and that he was in the closest communion with him—that he through the Holy Spirit, hath taught and propounded to men the whole counsel of God concerning our salvation—that he, in a particular manner, committed it to his disciples, whom he had chosen to preach his doctrine—that he, as the Mediator between God and man, had been in this world like another man, and had experienced poverty, enmity from wicked men, danger and tribulation—that he was tempted in all points like as we are, yet without sin, that he might have compassion on the ignorant — that he was also tempted of satan and his angels, the evil spirits, but was found in the truth,—that on the contrary, the angels of God from heaven, the good spirits, were at hand, and ministered unto him—that he neither had sin, nor committed sin, but was most perfect in the love of God, of men, and of all creatures—that he gave sight to the blind, hearing to the deaf, made the lame to walk, cleansed the lepers, cast out devils, and otherwise did many miracles, whereby he proved, that he was sent from God—that he, as the Mediator, on whom the iniquity of us all was laid, took away the sin of the world—that he instituted and ordained for his disciples, before his sufferings, his body for meat, and his blood for drink, in the holy communion —that his soul was, for our sins, sorrowful unto death, and that he, in that conflict, sweated bloody sweat—that he suffered himself, not of necessity, but of his own free will, out of love to us, and to reconcile us, to be taken captive, falsely condemn-

ed, mocked, spit upon, scourged, crowned with thorns, and nailed to the cross, on which he gave his life for us—that his side was pierced with a spear, and forthwith came thereout blood and water—that he was buried, arose again the third day—that he soon after appeared to his disciples, and shewed them his hands, his feet, and his side, which were pierced, to prove to them, that it was himself—that after these things, he tarried still forty days upon earth, speaking unto his disciples of the things pertaining to the kingdom of God—that he commanded his disciples to go into all the world, and to preach the gospel to every creature, that God was willing to accept them in Christ through mercy—that he, at the same time, commanded them to baptize, in the name of the Father, and of the Son, and of the Holy Ghost, all those, that should receive this word of grace in faith —also, that they should teach them to observe all things, whatsoever he had commanded them, the disciples—that he afterwards took his disciples together, and commanded them to tarry in the city of Jerusalem, until the Holy Ghost should be poured out upon them—that then he lifted up his hands and blessed them, and while he blessed them, he was lifted up before their eyes, and ascended up into heaven—that now he hath the same glory, which he had with his Father, before the foundation of the world was laid—that he is the King of Kings, and Lord of Lords, before whom every knee shall bow, and whom all the angels of God worship—that soon after his ascension, he poured out the Holy Ghost upon his disciples, and thereby endowed them with power to spread his kingdom over all the world—that in the name of Jesus, all who believe in him, obtain the remission of sin—that to all them that receive him by faith, he giveth power to become the sons of God—that he giveth, to all them that believe in him, the Holy Ghost, who dwelleth in their hearts—that he maketh all those that cleave unto him by faith free from the slavery and dominion of sin—that, on the other hand, he gives them power to do good, to follow after him, and to keep his commandments—that all, whatsoever we pray for to the Father in his name, is infallibly heard—that if any man hath sinned, he is our Advocate with the Father, and the propitiation for our sins, and not only for ours, but also for the sins of the whole world—that he will give to them, that are faithful to him unto death, the crown of life—that he will raise the dead, in order to give unto every one, according to their

works, whether they be good or evil—that all men shall apppear before his judgement seat, and hear their doom out of his mouth —that he will bring them that are his into eternal life, and will consign the others to everlasting fire. Now if all this, and whatever else the holy scriptures say farther of him, be laid before the heathen (yet every thing in proper time,) then one, however, always preaches (as was before observed) Jesus Christ, and him crucified.

LETTER FROM THE REV. J. THOMAS.

October 24, 1789.
On the River Ganges.

My dearly beloved Brother,

WHOM I love without dissimulation unfeignedly; I love you in my heart; I love in word, in deed, and in truth—but I am not sure that it is not in part because you love me. I am sensible now that if you were to oppose me, right or wrong, I should love you less; unless at the very same time the LORD would give me a *special* light into truth, and cause me to see that wrong in *his light*; else I should oppose you, and instead of loving you the more for the care of my soul, and for your love of the Truth, as a wise and good man would do, alas! I should *resist* you. Wherefore I see man in his best estate is altogether Vanity. Keep me, O Lord, as fast as thy covenant, else I shall fall and wander, and drink down error as a man drinks down water. Dearly beloved, what shall I say in answer to your short, very short letter of only two pages; but by which I see that the Lord has called you, not only to believe, but also to *suffer* for his sake. When you speak of Cain and Abel, you express a great deal more than you write down. O that I was near you I would drink down your words, and refresh my Spirit, and would comfort you in the Lord. You seem tried inwardly and outwardly, but think it not strange. The struggles of your spirit move my heart, and your sufferings I feel. O that you may be drinking of that strong consolation also, though you have certainly written to me in a day of trouble. You think and speak too highly of me; for I know I do not deserve to be so much approved by you; and when you say I am your companion and most intimate encouraging Friend you have on Earth,

I count myself greatly honoured; it exhibits to me a view of your situation in a world of coolness, where friends are rare, and true fellowship scarce, so that where there is little it is valued; and where friends are but ordinary and middling, they are heartily owned and accepted in a loving heart. O that you was near me, I would look up to you as a father, and love your counsels. Methinks when we were boys, we spake and thought as boys, but now we are become men, we should put away childish things, and be more fit to be together, since there are but few now-a-days of one mind like us. Many did we know then, but like the 7000 men that had not bowed to Baal, they are reserved out of sight; but we shall meet presently where we are all to be convinced that the sufferings of the present time, though long and many, are not to be compared with what is hasting to us. You tell me of *one* worse than Saul, but I can tell you of one worse than him, whose sins are such that did you know of them you would hardly own him. Yet hope expires not. Sin—we we do not understand well what we say when we say, Sin—it is a word enough to appal the stoutest heart when only a little understood. I have been thinking a little and writing a little of it this day, and say—"If I insult a man wrongfully, that is a sin; if he be my inferior, it is a sin; if my equal, it is a greater sin; but if he be my superior, my sin is greater still; if my father, much greater; if a governor, how much greater; but if a king, how much greater still: if a *great* king, greater my offence; if he be a *good* governor, that *widens* the offence; if a *holy King*, that *deepens* all. If I have done it twice, that doubles all; but if I have continued to do it, all regular conception begins to be lost, and my offence and crimes are so great, the very earth would abhor me. But *if he be a God*, Almighty, just, and will by no means acquit or clear the guilty, then, O what have I done? O earth! tell me what I have done? O heavens! be astonished. O ye Angels! tell me what have I done? O time! O eternity! tell me what I have done? All speak but in part; all silent to the sum total! Everlasting punishment; how can I understand it? A Saviour! A Saviour! Love—A just God and a Saviour!!! O the depths of the riches of his grace! But I own my practical thoughts of sin are not like these; else how should I watch and strive against it? Alas! I have thought lightly of sin, like those fools who make a mockery of it. My conscience feels this weight and burden to be very

heavy: and my soul is revived with the sincere and earnest calls of him, who, able to save to the uttermost, says, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." Joyful sound. It may be, beyond this experience, they are far beyond me, for I am a guilty, burdened undone wretch still, and yet I have at times joy unspeakable in thinking Christ calls me. The highway is to depart from evil, and whither must I fly but to Christ? O then, this is all my desire, to be found in him, not having *mine own* but *his* Righteousness, and rejoice, trusting in him.

I received your very valuable present of Mr. Bellamy's volume at Calcutta, and in my returning journey to Malda, which is not yet finished, I have read it with great pleasure, and hope I have received that kind of instruction and reproof which wears well. His words fasten upon me very much, and if his doctrine be sound, and if the Scriptures are true, then from our Generation we shall see many come and say, Lord, Lord, who never *did*, never approved his will. I intend to listen and bow my ear to his rightly dividing of truth, again and again,

I have many works in hand! many a foe without, many a fear within. Those who were my friends are not so now; and I shall become a beggar soon, if the Lord help not, but I rejoice at the testimony within concerning who is against us and why. I cannot enlarge, but take your Bible and turn over as follows, *Psalms*. iii. 1, 2, 3—iv, i—v, 8—vi. 7—vii. 1, 10—x, 14—xii, 4 *Isaiah*. xxx, 1, 9, 10—xxxii. 6, 11. *Psa*. cxxiii, 3, 4, and cxxiv. 8; especially cxix, 71; and more especially *Prov*. xiv. 26, and God's judgments are a great deep: also, see *Coloss*. iv, 11, and *Philip*. iii, 7, 8, 9, 10, 21; also *Philip*. i. 12, 15, 28; but to conclude, read *Romans*. viii, 28.

My long letter by the Pitt you must have received, I am of the same mind still; I heartily wish you were here, and though I own there are great difficulties in your way, God is able to remove them; my affairs still remain in a state of uncertainty. When the money was offered to me, some injunctions that very much affected my religious liberty, and which I would by no means consent to, where laid on me, and therefore the kindness intended was repaid.

Hurla Gamehee, near Malda,
Novem. 4, 1789.

You will please to direct to me at Malda, which is as far as

the Dawk (viz. Post) goes, I am just entered into a new house built for me. But here we have no continuing city, but seek one to come. Well, brother, I hear the first ship is sailing, and, if possible, you shall have a letter, longer and broader, than what you sent me in a whole year. I have very little to say this morning: thus far I have scribbled on heavily.

What shall I do with the rest of my life? it cannot be very long. I have aforetime resolved a thousand times over to live the rest of my life more entirely to God, but I have always found little or no alteration. I have now a new habitation, and it seems natural to lead a new life, and this is my purpose, remembering all my broken purposes. O it is a sweet and comfortable thing to live this new life, the life of faith—to live to God; to live upon him through Jesus Christ; to have a single eye, and walk as seeing Him who is invisible. I long to live so, but the way I do live is this, I may say or do something the very next hour as though there was no God. I am out of patience with myself, and find after all I am a poor helpless sinner. But He shall change our vile bodies; He shall make our spirits perfect: then how shall we look on one another, and look at Him, with shoutings of Grace—Grace! The motion of natural bodies is so quick as to move more than a million of miles in an hour; but we shall have spiritual bodies which shall excel all natural bodies, and glorified spirits which shall excel all that we have ever conceived of created spirits. Bear up, O my soul, sink not though thy burden seem heavy. Dearly beloved, your Lord Jesus sees all your troubles, and He that weighed and measured the pains and vexations of all his prophets and apostles, hath meted out your difficulties, trials, vexations, and sorrow of spirit and mind. It is the trying hour, let us be contented and quiet—let us leave off to murmur—let us begin to think as we shall in heaven. Look back how heavy was this and that—how soon over—how soon forgotten—and upon the whole, how much better it was to be even so. O for a heart to thoroughly approve of every Providence as it turns out, and say, "Naked came I—— The Lord gave, and the Lord hath taken away, —O blessed be the Lord."

I long to see you, I was glad to hear you was living. Double letters have I sent you, and single letters, half filled, have you returned. I am afraid I might have offended you, but I do not know it. If so, forgive, and blot out. You may see by the

inclosed lines how hard I think matters go with me sometimes! It exactly expresses my troubles. I also hope to find you something else soon. I have not long to live perhaps, and therefore farewell. Not that I have any reason to say so but a close sense of my mortality— never enjoyed I better health. But as to reputation, I am never likely to be poisoned by thisbei ng thoroughly hated here by many and expect more. But there are hearts of love also. Adieu my dearly beloved brother. Yours affectionately,

J. THOMAS.

Papers from the Port-folio of a Minister.

ILLUSTRATIONS OF SCRIPTURE,

FROM HINDOO MANNERS AND CUSTOMS.

Extracted from "An Account of the Writings, Religion, and Manners of the Hindoos; including Translations from their principal Works. In four Volumes. By W. Ward. *Serampore, printed at the Mission-Press.* 1811."

Gen. xv. 2. *And Abram said, what wilt thou give me, seeing I go childless?* The anxiety of Jewish Parents to obtain children was not greater than that of the Hindoos, as the reader will observe in several parts of this work; amongst them the want of children renders all other blessings of no esteem.

Gen. xvi. 3. *And Sarai, Abraham's wife, took Hagar, her maid, and gave her to her husband Abraham to be his wife.* There are instances of Hindoo women, when barren, consenting to their husbands' marrying a second wife, for the sake of children. Second marriages, on this account, without the consent of wives, are very common.

Gen. xviii. 4. *Let a little water, I pray you be fetched, and wash your feet, and rest yourselves under the tree. And he stood by them under the tree, and they did eat.* Nothing is more common in this country than to see travellers and guests eating under the shade of trees. Even feasts are never held in houses. The house of an Hindoo serves for the purposes of sleeping and cooking, and of shutting up the women. It is not used as a sitting or dining room.

Gen. xxiv. 4. *Thou shalt go unto my country and my kindred and take a wife unto my son Isaac.* A young person in Bengal is like Isaac; he has nothing to do in the choice of his wife. Parents employ others to seek wives for their sons.—See the article on Marriage.

Gen. xxiv. 11. *The time that women go out to draw water.* In Bengal it is a universal practice for the women to go to pools and and rivers to fetch water. Companies of *four, six, ten,* or more, may be seen in every town daily, going to fetch water with the pitchers resting on their sides. Women frequently carry water home on their return from bathing.

Gen. xxiv. 33. *I will not eat until I have told my errand.* A Brahmin sometimes goes to a house, sits down, and refuses to eat till he has obtained the object he has in view.

Gen. xxiv. 60. *And they blessed Rebekah, and said unto her thou art our sister; be thou the mother of thousands of millions,"* &c. Similar addresses to a daughter, when she is going from her father's house to live with her husband, are very common among the Hindoos, as, "Be thou the mother of a son—Be thou the wife of a King," &c.

Gen. xxviii. 18. *Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it.* The brahmuns anoint their stone images with oil before bathing, and some anoint them with sweet-scented oils.

Gen. xxix. 18. *Jacob loved Rachel, and said, I will serve thee seven years for Rachel, thy younger daughter.* One of the Hindoo law-givers, Vruhusputee, says, a person may become a slave on account of love, or to obtain a wife.

Gen. xxix. 26. *It must not be so done in our country, to give the younger before the first born.* The Hindoos always scrupulously avoid, if possible, marrying a younger son or a younger daughter before the elder. The words of Laban are literally what an Hindoo would say on such a subject.

Gen. xxxv. 2. *Put away the strange gods; be clean, and change your garments.* A Hindoo considers those clothes defiled in which he has been employed in business, and always changes them before eating or worship.

Gen. xliii. 24. *The man brought the men into Joseph's house, and gave them water and they washed their feet.* This is exactly the way in which the Hindoo treats his guest. As soon as he enters, one of the first civilities is the presenting of water to wash his feet. So indispensible is this, the water to wash the feet makes part of the offerings to an Idol.

Gen. xliii. 32. *They set on for him by himself, and for them by themselves: because the Egyptians might not eat food with the Hebrews, for that is an abomination to the Egyptians.* Amongst the Hindoos, only persons of the same cast will eat cooked food together. Different casts will not eat food cooked in the same earthen vessel; yea, if a person of another cast touch a cooking vessel,

it is thrown away. They will eat (like the Egyptians with the Hebrews) in the same house, but the food must be cooked separately.

Gen xlv. 22. *To all of them he gave changes of raiment.* At the close of a feast, the Hindoos, among the presents to the guests, commonly give new garments, or changes of raiment.

Gen. xlvii. 19. *Buy us and our land for bread.* In times of famine in this country, thousands of children have been sold to prevent their perishing.

Exod. iii. 5. *Put off thy shoes from thy feet, for the place whereon thou standest is holy ground.* The natives of Bengal never go into their own houses, or into the houses of others, with heir shoes on, but always leave them at the door. If would be a great affront not to attend to this mark of respect in visiting.

Exod. xiii. 2. *Sanctify unto me all the first-born of man and beast.* The Hindoos frequently make a vow, and devote to an Idol the first-born of a goat or a man. They let the goat run wild as a consecrated animal. A child thus devoted has a lock of hair separated, and this lock of hair at the time appointed is cut off and laid near an Idol.

1 Sam. i. 11. *If thou wilt give unto thy handmaid a man child, I will give him unto the Lord all the days of his life.* The Hindoo women sometimes pray to Gunga for children, and promise to devote the first-born to her. Children thus devoted are cast into the Ganges, but are mostly saved by the friendly hand of some stranger.

Exod. xix. 15. An interdiction very similar to that in the latter part of the verse, is common among the Hindoos before many of their ceremonies.

Exod. xxxii. 5. *Aaron made proclamation and said, to-morrow is a feast to the Lord.* Before a religious ceremony or festival, the officiating brahmun, or an appointed person, performs what is called sunkulsee, saying, To-morrow, or on such a day, will be performed such a ceremony.

Exod. xxxii. 19. *And the dancing.* Dancing before the Idol takes place at almost every Hindoo idolatrous feast.

Levit. vi. 13. *The fire shall ever be burning on the Altar, it shall never go out.* A saguiku brahmun keeps the fire which was kindled at the time of his investiture with the poita, and never suffers it to go out, using the same fire at his wedding, and in all his burnt-offerings, till at last, after his death, his body is burnt with it.

Numb. vi. 18. *The Nazarite shall shave the head.* The Hindoos when they make a vow, keep their hair for the term of the vow, and then shave it off at the place where the vow was made.

Numb. xxxii. 6. *Come now therefore, I pray thee, curse me this people, for they are too mighty for me.* Many stories are given in the Hindoo pooranies of kings employing moonees to curse their enemies, when too powerful for them.

Deut. xxiii. 10. *He shall not come within the camp.* Hindoos in a state of uncleanness are interdicted from feasts, &c.

Deut. xxv. 4. *Thou shalt not muzzle the ox that treadeth out the corn.* This method of separating the corn from the ear is common all over Bengal. Some muzzle the ox at these times, and others do not. This is regulated by the dispositions of the farmers.

[To be continued.]

ORIGIN OF SCHOLASTIC DIVINITY.

PETER Lombard, having in the twelfth century made a collection of sentences from Hilary, Ambrose, Jerome, and particularly from Austin, formed them into a kind of system of theology. This work was much celebrated in a dark age, and its author was dignified with the little of *The Master of the sentences.* From this and other sources, the barren and thorny speculations of the Scholastic divinity were derived, the professors of which are thus strikingly characterized by the learned Buddeus. "They confounded reason with revelation, and philosophy with divinity. Neglecting the proper and genuine fountain from which all true theology must spring, the sacred Scriptures, which indeed they did not understand; they were blindly hurried away after human traditions, the sayings of the Fathers, and the subtlest reasonings, the greater part of which were very absurd; and this was not all, they filled every subject which they handled, with frivolous, thorny, and ridiculous questions, calculated rather to make an ostentatious display of genius, than to afford any solid instruction for directing the faith or regulating the lives of men, to which were superadded a vast variety of words and terms that were equally barbarous and obscure."

T. T

Obituary.

MISS SELINA ELEY,

OF THORNBURY.

Written by her Father soon after her Death.

After various symptoms of a declining state, for the space of two or three years, in which she experienced considerable weakness of body, and much inter-

ruption of health, my dear child Selina became confined to her room on January 20. 1810, in the 19th year of her age. Her memory will be ever dear to me, as I feel a humble confidence that she is now "without fault before the throne of God."

The following is a very brief account of her experience from the above date to the time of her death, May 15, 1810.

One day, as she was leaning on her pillow, being in a very languid state, she said to her eldest sister, "I wonder what must be the feelings of that person who, though brought as low as I am, never thought of the great importance of Eternity. I bless God that I was brought up in the ways of religion, and I desire to be resigned to his will." On this her sister wept; when she added, "Why, Martha, there is not a family around us, but what has been subject to affliction, and can we expect to be exempt?"

At another time, when her sister was helping her out of bed, she repeated these lines—

> Though painful at present,
> 'Twill cease before long;
> And then, Oh how pleasant,
> The conqueror's song!

"Do," said she, "find that hymn for me;" and she continued to say, "I have no expectation that I shall ever recover; yet I know nothing is too hard for the Lord: and if it be his will to raise me up, I hope I shall live to his glory; but if he has designed it otherwise, I hope I shall be found prepared."

Sometime after this, she was less chearful, and felt disposed to talk but little; and from the frequency of her bursting into tears, it was very evident she felt much distress in her mind. I asked her one day, what was the cause of her weeping? She instantly replied, "It is because I cannot bear the idea of being shut out of the presence of the Lord." I endeavoured to comfort her mind by speaking of the great love and compassion of the Saviour; his willingness to receive all who come to him from a sense of their sinful state, and unworthiness, and who by faith placed their whole dependance on him alone for salvation. She said, "All this I believe, but the thought of being shut out of his presence for ever distresses me more than I am able to bear." I answered, You have been the child of many prayers—"Yes, my dear father," she replied, "it is true, I am the child of many prayers, but this very circumstance, if I am lost, will only aggravate my misery."

It pleased God this distress of mind should continue for nearly a month, when in great mercy it gradually subsided: but through the whole of this severe trial, she very much dreaded a murmuring spirit, and would frequently pray to be preserved from it. Once I awoke in the middle of the night, and heard her (for at this time she had her bed in my room) making use of this expression, "Lord give me patience to wait thine own appointed time," and others of a similar import.

With a view to comfort her mind, her mother one day pointed out several hymns to her, and desired her to read them; she then referred her mother to the 561st of Dr. Rippon's selection, entitled, *Preparation for death*, as the one she thought came the nearest to her own experience.

From this time I frequently asked her respecting the state of her mind; on one occasion she said, "Father it is well my future happiness does not depend on much talking; but I can say I don't envy the state of the rich. I would rather be in my present circumstances, than be the child of a nobleman, for in such a family, it may be, they would manifest no concern or anxiety but about my poor body, and of what consequence would that be to me now?" This so much affected me that I was obliged to leave her; but on another occasion, when I asked her what were her views of an approaching eternity, she very calmly replied, "I cannot boast of those extacies which some have felt in the near prospect of death; but I have no fears, and I believe it will be a glorious change for me." I again asked, 'Do you entertain any thoughts of a recovery?' She answered, "No;" and wished me to tell her freely what was my opinion respecting her. I told her I did not entertain the least doubt of her future happiness, and said it would afford me great consolation after she was gone to think I had a child in glory. She replied, "Father, this is not a time to flatter, your good opinion is not enough for me, I trust I am resting on a safer foundation; my hope is fixed on Christ alone." After I had been praying with her, she would sometimes say to her sister, "Martha, what a mercy it is to have a father who will pray with and for us! We can never be thankful enough for it."

The time of her departure now drew near, and for a week before her death a very visible alteration took place in her. She experienced very great difficulty both in speaking and in breathing, and was at times extremely faint. On the saturday preceding her death, her sister sat watching by her bed side, and heard her frequently engaged in prayer, that the Lord would enable her to bear with patience the affliction he had been pleased to lay on her, and to keep her from repining at the Divine will. A short interval ensued, when on a sudden she exclaimed, "What a glorious change it will be for me! how happy I shall be then!" Her Sister said, 'My dear Selina, have you any doubts now?' She replied, "Doubts! No! The Lord is able"—and being unable to proceed she immediately relapsed into a fainting state. On the morrow, being sabbath-day, while the rest of the family were at Meeting, she talked much of her approaching dissolution to her mother, and endeavored to comfort her mind under the affliction of parting. She said, "I know this will be a great trial to you, but I find it hard work to live; and the time do not seem to be yet come." Her Mother said, 'My dear child, the Lord bringeth low, and raiseth up again.' She replied, "You can give me no hope of being raised up again." Her Mother said, 'I do not mean it, it would be wrong in me to do so.' She then replied, "I believe it will be all well, and may the Lord reward you all for the kindness and attention you have paid me."

On the Tuesday following the scene closed. We had thought her better though the whole of the day, and about half-past ten

at night assembled in her room for family worship. I felt exceedingly thankful on her account, and was very much led to praise God for his great kindness in removing her doubts, encouraging her hopes, making her so resigned to his will, and in preparing her by his grace for heaven, whither I was satisfied he was about soon to remove her. After prayer, her mother and I took our leave of her, not supposing it to be final, and we retired to another room without the least impression of her being in a dying state; when in the space of ten minutes, or a little more, the servant informed us of her departure. She fell asleep in Jesus, without a struggle or a sigh.

Thus another trophy of divine grace is added to the number of those before the throne of him who hath redeemed us with his own blood; another proof of the efficacy of the christian religion is given us to strengthen our faith in Jesus. I bow with submission to the will of the Lord. He is "too wise to err—too good to be unkind."

Thornbury. *J. ELEY.*

MRS. WINDHAM.

ON Friday, February 12, 1813, died Mrs. Windham, of Pill, near Bristol She was one of the first of the little Baptist interest in that village. By her ardent zeal, her diligent use of the means of grace, her exemplary conduct, and her liberality to the cause of Christ, she greatly contributed for years towards its support. In consequence of the want of christian brethren in the society, she was necessitated to lead the singing, to conduct, and publicly to engage in their prayer meetings, and sometimes, when disappointed of a minister, to read a sermon to the congregation; besides managing a Sunday School. All which she did in the true spirit of devotion, and with a simple desire of being useful, the circumstances of the case rendering her conduct in this respect indispensible, for carrying on the worship of God. The writer of this, though not forward in promoting innovations, earnestly solicits those pious females, who may be placed in similar situations, to go and do likewise. Mrs. W. manifested her attachment to the house of God, by continuing to appear in their little assembly, long after the commencement of her illness, (a liver complaint) even when she seemed more fit for a sick bed, than the public exercises of devotion. She observed, that she heard the word with peculiar attention and feeling, receiving it under the impression of her being on the borders of eternity. In the former part of her affliction she felt desirous of being restored, that she might see the little cause she had espoused, well established; observing, that it would prove an addition to her happiness, to witness its prosperity before she departed. But after her last return from Bristol, where she had been for the benefit of the air, and medical advice, she felt wholly resigned to the will of God, saying, that she now had not a wish one way or the other. "Here am I," she said, addressing herself to the Almighty, "do with me as seemeth good in thy sight."

She writes, Nov. 30, 1812, that

she believed her present sickness would terminate in death; and adds, "Blessed be the name of my dear Lord, I can look back upon twenty-six years, and say, 'He has done all things well.' I view the rod as in the hand of a kind Father, who has loved me, and enabled me by his Holy Spirit to believe in his dear Son, on whom I rely for my eternal salvation." For many years she had a dread of the article of death; nature seemed to shrink from the conflict; the separation of the soul from the body had something terrific in it when viewed at a distance; but as it drew nearer, those fears entirely vanished; and she spoke of it not only with composure, but with pleasure, welcoming every indication of her approaching dissolution. She suffered much, but was never heard to murmur, nor scarcely to complain. Being asked if she felt pain, she answered, "not intolerable pain," and added to her friends who were present, "Bless the Lord ye his saints, for he is good, and his mercy his mercy endureth for ever." At this time she enjoyed close intimacy with Christ her beloved, and appeared to be much engaged in mental prayer, her countenance expressing the devotion and delight of her soul. She desired, that, should her death be improved by a funeral discourse, she might be kept as much out of sight as possible, saying, "all that can be said of me is, *A sinner saved by grace.*" She expressed her fears lest she should grow impatient; it was replied, the Lord has blessed you with patience hitherto, and he is able to continue it. She answered with much feeling, "He has given me a sight of the goodly land, and now my soul is panting after its possession; there I shall join my christian friends who are gone before, and there I shall see Jesus." At another time, she seemed afraid that her happy frame of mind would not continue, but checked herself saying, "Why should I doubt the goodness of the Lord?" It was observed to her, that her increasing weakness was a bad sign, she replied, "No, it is a good one; I long to depart and to be with Christ, which is far better." She said, the time seemed tedious, but the presence of the Lord sweetened it. Her rest being greatly broken by her cough, she remarked, "but God blesses me with patience;" and added, "When I awake I am still with him, and find it very precious to enjoy his communion in my waking moments." When her cough had not been so bad as at some other seasons, she said, "This is among my mercies." At another period she observed, "I have been meditating on the joys of heaven, the employments of the blessed, &c. till the delight of it has been too much for my weak body, but when I am disembodied, my spirit will be able to bear it."

During her illness, she much enjoyed the reading of the gospel of St. John, the Psalms of David, and the Prophecies of Isaiah. At this period of her disease, she said, how much she should be disappointed, if the Lord were to restore her to health again. She said, she was already gone in desire. She was like a bird tied by the leg, continually trying to mount upwards and flee away, but could not. She continued to grow worse in her body, but still

longing to be liberated from it, as her clog of clay.

Meditation upon a sermon, she had heard from *Col.* iii. 4. afforded her much comfort. She spoke in full assurance of appearing with Christ in glory; and would frequently say, "I have not followed cunningly devised fables." As she grew weaker, conversation became painful; she lamented that she could speak no more for Christ; but her heart was fixed, trusting in him, and longing for the happy time when she should be *absent from the body, and present with the Lord.* She said, "I have endeavoured to *do* his will, now I am called to *suffer* his will, and often to pray for patience." One day, observing how her flesh was wasted, it was said, "Well, mortality will soon be swallowed up of life." She moved her head, and raised her hands, and as well as she was able, cried out,—

'Haste my beloved, fetch my soul
Up to thy blessed abode,
Fly for my spirit longs to see
My Saviour and my God.'

It was asked, if she had any of those fears with which she had been so exercised respecting death? She answered," No, none of them lately." The least attention that was shown her excited her gratitude, and sometimes constrained her to say, "Surely goodness and mercy have followed me all the days of my life." She enjoyed sweet meditation upon a sermon she had heard during her affliction, from *James.* i. 12. She kept the crown of life in view, derived a degree of consolation from the scriptures read to her, she never had done before; its promises were her daily support—and she experienced a composed and heavenly frame of mind to the end. The day previous to her departure, she requested a friend to read the twenty-third Psalm, at the close of which, she said, "O that my soul may be as firmly fixed upon Jesus Christ in my dying moments, as I feel it to be now." There is no doubt but this wish was realized, though she was not able to express it at the time of her departure. It was remarked to her by a relation, that her death might take place in an unexpected moment; she replied, "Never mind, if it be sudden glory. Do no grieve for my poor body, as my immortal soul will be happy." A few minutes before she breathed her last, she desired an attendant to raise her up in the bed, and not to be alarmed should she immediately expire. Which request was complied with, when, as though sinking into a gentle sleep, she resigned her happy spirit into the hands of her Redeemer without a struggle or a groan. Surely, the last end of the righteous is peace. "How calm their exit! Night dews fall not more gently to the ground nor weary worn-out winds expire so soft." Her funeral sermon was preached by Mr. Holloway of *Bristol*, to a very crowded and serious congregation, from Psalm cxvi. 15. *Precious in the sight of the Lord, is the death of his saints.*

B. *J. H.*

MRS. SUSANNA HIRD.

The closing scenes of a christian's life are frequently highly instructive. While some of God's

people are called to glorify his name in the fire of affliction, others are suddenly summoned to the presence of their Master, and translated, almost without a struggle, from the church militant to the church triumphant. *Their* Christianity is to be ascertained not from their deaths but from their lives, not from their sufferings but from their actions.

The death of Mrs. Hird, our beloved and venerable sister, was sudden and unexpected. She had been unwell for a few days, apparently of a severe cold, and had been detained one sabbath from public worship. Advanced in life, her illness was dreaded, and her death deprecated by numerous affectionate and pious friends; but no suspicions were entertained of immediate danger. Nor did she herself seem aware that death was at hand. On Tuesday morning, April 6th, her pastor called to see her, about an hour before her departure. She had breakfasted, and was attempting to rise, when a severe fit of breathlessness seized her. Her pastor spoke to her of the Saviour, and engaged in prayer. It was with the greatest difficulty she could articulate, or give even the shortest answers to any questions. Medical aid was sent for, but as the surgeon entered the apartment, she expired without a struggle.

What her death-bed fails to afford, her long and active live abundantly supplies, of instructive lesson and animating exhortation, to her surviving relatives and mourning friends.

She was born in London in 1735, married in 1755, baptized at Rawden, in Yorkshire, about 1763. She was left a widow in 1771, with nine children. She had resided at Liverpool about twenty-eight years.

As the head of a family, her conduct was very exemplary. Left in early life without a husband to guide and protect her, the education and settlement of a large family devolved upon her alone. Some in similar circumstances have shrunk from the task, or fainted under the burden; she took up hers cheerfully, and carried it perseveringly. Decision marked all her concerns. Her mind was vigorous, her memory retentive, her judgment solid, her affections and feelings lively, but chastised. Her resolutions, when once taken, were not easily reversed; and her plans were executed with undeviating firmness. Yet her decision was without moroseness or gloom. Affectionate and lively, she delighted in the society of her friends, and took a particular felicity in the company of the young. She loved to be surrounded by them, to enter into their innocent amusements, to share their joys, to swell their happiness. In her venerable presence, the young felt no restraint but what arose from her minute condescensions, her simple and unaffected piety, her solicitude to impress their minds with genuine religion.

As a member of a christian church, her conduct was strongly marked by *Regularity of attendance on the means of grace.* Her heart was in the house of God, and she loved the assembly of his saints. Favoured with a robust constitution and uncommon health,

neither weather nor seasons much affected her attendance. What a contrast might be drawn between her conduct and that of some professors! who may be repeatedly absent from their pews, without exciting in the minds of their fellow-worshippers much solicitude to ascertain the cause. Her attendance was *early*. She came to hold communion with God, by whom every part of the service is ordained, and to whom the sacrifice of praise is peculiarly acceptable. Public service does not consist in *hearing a sermon*. A regularly late attendance, when it can be prevented, is an expression of contempt towards the most solemn part of divine worship, and an effectual method of depriving the soul of that benefit which the subsequent part of the service is fitted to convey. Nor was the attendance of Mrs. Hird confined to sabbath opportunities. Habitually spiritually minded, and walking in the fear of God, and in the comforts of the Holy Spirit, she broke away from the enjoyments of social life, and the cares of a household, to enjoy the richer provisions of the gospel feast, and the higher felicity of christian fellowship. The interval from sabbath to sabbath was too long for her hungry and thirsty spirit: she frequented her Master's table as often as it was spread.

She took a lively interest in the church's affairs. Many professors are satisfied with regularity of attendance; they are silent, cool, and inactive; in the prosperity or adversity of the church, whether God shines or frowns, they are unmoved. "Carry ye each others burdens, and so fulfil the law of Christ," was a precept into the spirit of which our aged sister largely drank: she rose and fell with the prosperity and adversity of the church of which she was a member.

Kindness to the ministers of Jesus Christ formed another lovely feature in her character. While to her own minister she manifested the warmest regard in all the methods which christian liberality suggests; her house, her table, her purse was open, on every proper occasion, to all the ministers of the gospel. She was given to hospitality; and judged it right to impart of her carnal things to those who imparted spiritual benefits to her.

She was a warm friend to the kingdom of Christ in the world. Her spirit was liberal, and her affections embraced christians of every denomination. A dissenter and a Baptist from principle, she had more love to souls, more acquaintance with vital godliness, more intercourse with pious persons of different classes, more zeal for the ruin of satan's empire, than would permit her to be immured within the walls of a party. Her heart rejoiced in the gospel when preached, to what sect so ever the preacher belonged, and in the image of Christ, on what soul so ever it was drawn. Liberal herself, she loved and cultivated liberality in others. In the great affairs of Christ's kingdom, in the numerous institutions formed for the extension of evangelic truth, the translation of the inspired volume into different languages, the conversion of the perishing heathen, or unbelieving Jew, she took a lively

and growing concern. The Baptist mission in Hindostan attracted and fixed her particular regard. And her missionary spirit was manifested by a serious perusal of all missionary accounts—by fervent prayers for a divine blessing—by liberal contributions of her property.

Mrs. Hird persevered long in the ways of God. She endured to the end, and quickened her speed as she approached to the goal. The imperfections of her character were diminished, the graces of the Spirit shone more clearly in her, and the peculiarities of genuine christianity became more legible in her temper and life, as she advanced in years. Her soul was more occupied with heavenly objects, and her conversation was more heavenly. *Covetousness* is the besetting sin of old persons, and the disgrace of aged professors, whose hearts are not transformed by the love of a crucified Saviour. Her liberality widened with her years. She was impressed with the conviction, that death would terminate all her opportunities of promoting Christ's honor in the conversion of sinners, and that she must account, after death, for the manner in which she had employed the talents committed to her trust. As she drew nearer to the eternal world, her subscriptions increased both in number and amount, in behalf of the great objects dear to every christian. Her last days were her best days: and when death came to remove her from this world of mortality, he found her waiting for the coming of her Lord.

Mr. PHILIP RATCLIFF.

On May the 3rd, died at Yourton near Shrewsbury, Mr. Philip Ratcliff, aged 83. He was a man of great integrity and industry, and contributed liberally through life to the support of the cause of Christ. It pleased the Lord to call him by grace when young. He preached the gospel statedly and occasionally, amongst the independants and others near 30 years. At the age of 68, being convinced of the propriety of believer's Baptism, he cheerfully attended to that ordinance, assigning at the water side, before hundreds, satisfactory reasons for his conduct, he was baptized by Mr. John Palmer. The church at Shrewsbury received him a member and gave him a call as a teaching elder, to assist their Pastor. He continued a member with them, though from age, infirmities, distance, and other causes, he did not often attend in town. During his illness he said his mind was staid on the Lord, that he knew in whom he had believed, and that Jehovah was faithful and just. His end was peace.

Mr. BRACKSTONE.

Our valuable brother Brackstone of Whitchurch, Hants, in the evening of May 12th almost instantly expired. He had preached 3 times the preceding day, and appeared more than usually well and happy. He was an eminently good man and an interesting preacher.

Colonial Ecclesiastical Establishment: *being a Brief View of the state of the Colonies of Great Britain, and of her Asiatic Empire, in respect to Religious Instruction: prefaced by some Considerations on the National Duty of affording it. To which is added a Sketch of an Ecclesiastical Establishment for British India.* By the Rev. Claudius Buchanan, D. D. Cadel, 6s. 1813.

THE present state of the British Empire in India embraces so many great and important questions, that it were reasonable to expect it would deeply interest various classes of the community. The philosopher, the politician, the merchant, the patriot, the philanthropist, and the christian—all find therein a large field for observation, for regret, for exertion, and for anticipation—each according to the nature of his views and the object of his desire. Our business is exclusively with the Christian part of this vast subject. The degraded and miserable state of Hindoo Millions, as to genuine morality and pure religion, excites our warmest sympathy—what has been accomplished on their behalf inspires our hearts with gratitude and hope. Any respectable writer, embracing this subject, seizes upon our attention, and we read with avidity whatever bears upon a question so dear to us as Christianity in India. The Rev. author of these pages has a more than ordinary claim upon that attention, having himself spent several years in Hindoostan, and contributed, in no small degree, to make the diffusion of Christianity in that Country a popular theme.

Dr. Buchanan comes to his subject well furnished with data on which to ground his statements and reasonings. We can readily believe, also, that while he traverses the whole land of the East, and the circle of British Colonies all over the Globe, he views them with the eye of a Christian, and his wishes become glowing warm for their emancipation from ignorance, superstition and vice. But it is impossible not to observe that he carries episcopacy and the common prayer with him wherever he goes. He is always calculating the capabilities of these forms, if authorised, and in part supported, by the Government, to give Christianity to—the whole world. We are not disposed to charge this as a fault upon a clergyman of the church of England. It is perfectly natural to refer to the momentum of those powers with which we are best acquainted. We have ourselves, in more than one instance, observed the formation of a voluntary Society, in aid of the labours of a few individuals, engaged in civilizing the barbarous, or giving the word of life, to the more civilized heathen, in their native language,—we have seen their means increase with the extension of their labours; and energies, wholly unexpected, have been unfolded in their progress, till we had almost persuaded ourselves that nothing was wanted, as to human means, for evangelizing the world, but a sufficient number of such Societies, *not opposed* by any of the existing go-

vernments. Perhaps this notion was not *wholly* correct—*things standing as they do.* It is more than probable that the great Head of the Christian Body will make use of all the energies of all *his members*, of all denominations, to fill the Earth with his glory. Who is there among them that will not say, Amen?

To return to Dr. Buchanan. It may readily be conceived, without any impeachment of his integrity or veracity, that his episcopal speculum may have occasionally thrown the objects of discussion into such forms as to forbid our implicit confidence in the verisimilitude of his report. His pages nevertheless abound with solid reasoning, grounded on indubitable facts; and contain much valuable information in reference to the general subject.

We have never asked for any exclusive privileges on behalf of our own missionaries. Nor do we think that the efforts of any class of men should be encouraged or supported in any manner that would be subversive of the labours of others, or operate as a restraint upon the exertions of any part of the Christian body. If the several orders of an episcopal establishment should go to India, in a true missionary spirit, to convert the heathen TO CHRIST, neither our Society nor our Missionaries would regard such men as objects of jealousy: they would be hailed as fellow labourers in the work of the Lord; and their success in turning sinners to God would be an object of our daily prayers—whenever we remembered our Carey and his associates, we could not forget others engaged in the same arduous labour. Societies for evangelizing the he then were multiplied ten fold, a every Society sent an hundr missionaries without delay, we a satisfied there is more than wo enough for them all for a centu to come.

The substance of Dr. Bucha an's book is a Report of the pr sent state of Religion in the B tish Colonies, and a plan, wi calculated expenses, of an Ecc siastical Establishment adapted existing circumstances. The f lowing extracts will be interesti to many of our readers.

Existing Missions, of all Denon nations, in the British Dominio abroad.

IF the state of the British Do nions abroad be accurately examin it will be found, that, in the c Colonies of North America, there ample provision for Christian I struction; but, in regard to the W Indies and our new possessions, may be justly said, "That not t Church of England, but other de minations of Christians, are formi the religion of the natives."

1. In the British North Americ Provinces, the Church has forty-thr Missionaries and thirty-six Catechi and Schoolmasters; all belonging the "Society for the Propagation the Gospel in Foreign Parts." Ot denominations have seventeen M sionaries; viz.

Wesleyan Methodists .	14
Missionary Society . .	3
	—17

2. In the West Indies the Chur of England has six Missionaries; v those belonging to the "Society the Propagation of the Gospel Foreign Parts;" whereas the M sionaries belonging to other denom nations are ninety-two in numbe viz.—

The United Brethren . . 64
The Wesleyan Methodists 25
The Missionary Society . 3
—92

It will be seen hereafter that the arochial Clergy in the West Indies o not, in general, take an active art in the instruction of the Negroes.

3. In Hindostan, the number of lissionaries supported by the hurch of England is four; viz. ose belonging to the "Society of romoting Christian Knowledge." hose belonging to other denomina- ons are thirty-five; viz.

The Baptists 17
The Missionary Society . 10
The American Missionary Society . . . 7
The Scotch Presbyterians 1
—35

The remark made respecting the arochial Clergy of the West Indies, applicable to the Chaplains in In- ia. They do not generally preach the natives.

4. In the Island of CEYLON the hurch has no Missionaries. The lissionary Society has three.

5. In SOUTH AFRICA the Church as no Missionaries. Other denomi- ations have thirty-five; viz.

The United Brethren . . 16
The Missionary Society . 19
—35

6. In West Africa the Church of ngland has seven Missionaries; of hich six belong to the "Church issionary Society," and one to the Society for the Propagation of the ospel in Foreign Parts."

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hristian Baptism considered; *a Sermon delivered on Thursday Evening, April* 29, 1813, *at Weymouth, by* Isaac Mann. Button & Son. pp. 36. 1s.

HEN any work is announced the subject of Christian bap- m, the first expressions are ually to this effect, "What ne- ssity was there to publish on is subject? Quite enough has en said on both the sides; there n be nothing new produced." This may be all true, and yet circumstances may exist which justify a conduct similar to that to which the Apostle Peter referred—*To write the same things to you, to me indeed is not grievous, but for you it is safe.* The opposition sometimes made to the establishment of a Baptist church, for instance, where no one previously existed, may be one of those occasions which make it necessary; especially when the persons who compose it are treated as if their conduct was supported by neither reason nor scripture. In such a case, it is by no means wonderful that those who think they have both on their side, should be desirous of submitting their principles to the sober and dispassionate discussion of impartial persons; and endeavour to convince their brethren that tho' they may be mistaken, yet they certainly do not act from caprice.

The author of this Sermon appears to be a plain sensible man. He discovers a firm attachment to truth, blended with christian affection for those who differ from him. His sermon will be both acceptable and useful to those of his own denomination who may peruse it; nor can it give offence to those who still think Infant Baptism a Christian ordinance.

THEOLOGICAL NOTICES.

Mr. Benedict, of Pawtucket, Rhode Island, is preparing a General History of the Baptists in America and other parts of the world; to be comprised in an 8vo. Volume of about 800 pages.

In the Press and speedily will be published, in one Vol. 8vo. Sermons and charges by the late Rev. Edward Williams, D. D.

RELIGIOUS INTELLIGENCE.

BAPTIST MISSION.

A List of Petitions presented to both Houses of Parliament, from the Friend and Supporters of The Baptist Mission.

	Signatures.		Signatures.		Signatures.
Potton	82	Tiverton	111	Ashford	94
Biggleswade	90	Lyme Regis	280	Foot's Cray	137
Steventon	39	Weymouth	63	Folkstone	130
Blunham	96	Wimbourn	73	Cranbrook	196
Carlton Harrold	75	Sunderland	259	Sandhurst	82
Luton	160	Stockton	155	Woolwich	664
Ampthill	78	Rayleigh	74	Ackrington	536
Ridgmount	227	Great Coggeshall	110	Blackburn	607
Wokingham	45	Earles Colne	46	Rochdale	162
Wallingford	153	Langley	154	Colne	457
Reading	285	Colchester	313	Haslingden	283
Amersham	124	Saffron Walden	91	Tottlebank	49
Penn	62	Burnham	52	Baccup	232
Colnbrook	79	Thorpe	69	Wigan	154
Chesham	171	Braintree	193	Liverpool	2800
Swanbourn	25	Ilford	74	Ogden	102
Winslow	99	Potters street	297	Manchester	141
Haddenham	100	Halstead	140	Sheepshead	226
High Wycombe	188	Bourton-on-the-Water	100	Loughborough	316
Princes Risboro'	214	Wootton-under-Edge	258	Spalding	150
Long Crendon	91	Chalford	74	Louth	299
Fenny Stratford	37	Campden	82	London and Middlesex	3339
Datchett	25	King Stanley	227	Yarmouth	354
Gamlingay	77	Fairford	64	East Dereham	104
Islesham	118	Tetbury	89	Stow Market	121
Soham	144	Howley	209	Fakenham	167
Swansey	115	Thornbury	59	Downham	85
Cambridge	387	Hilsley	101	Lynn	264
Sutton	163	Colford	201	Northampton	133
Chester	134	Bisley	57	Guilsborough	151
Hilton	179	Portsea	387	Towcester	37
Penzance	158	Forton	185	Braunston	57
Redruth	62	Ryeford	46	Moulton	48
Falmouth	60	Great Berkhamstead	105	Hackleton	90
Broughton	226	Saint Alhans	100	Road	79
Derby	247	Tring	170	Thrapstone	228
Plymouth Dock	235	Watford	87	Rushden	50
Bampton	121	Hemelhempstead	109	Earls Barton	69
Uffculm	162	Ramsey	129	Chipping Norton	620
Culmstock	145	Great Gedding	54	Hooknorton	192
Cullompton	189	Seven Oaks	109	Oxford	168
Ashburton	187	Sheerness	66	Witney	346
Kingsbridge	122	Chatham	229	Oakham	123
Dartmouth	150	Margate	360	Shrewsbury	732
Exeter	150			Broseley	41
Brixham	142			Whitchurch	144
Uppotery	41				

	Signatures.		Signatures.		Signatures.
Wellington	150	Bury St. Edmunds	61	Lackwood	425
Shiffnal	87	Beccles	218	Bradford	165
Wansted	100	Uckfield	110	Halifax	800
Bridgenorth	53	Lewes	191	Hamsterley	208
Croscombe	88	Croydon	129	Elland	290
Chard	121	Brighton	229	Scarborough	73
Beckington	130	Rye	190	Swansey	787
Frome, Selwood	326	Battle	207	Neath	90
Bridgewater	59	Henley	116	Cardiff	178
Pithay, Broadmead, & Counterslip, in Bristol	1238	Coventry	214	Ruthin	136
		Bond Street & Cannon Street, in Birmingham	1768	Llandrist	306
				Llansaintfraid	63
Newport, Isle of Wight	142	Woolston	115	Cefynbychan	119
Broughton	118	Rugby	135	Beaumaris	95
Romsey	86	Trowbridge	214	Llangefni	102
Hartley Row	22	Bradford	230	Machynlleth	135
Lymington	231	Salisbury	72	Dolgelley	185
Paulton	400	Pershore	210	Pontypool	295
Road	131	Shipston	106	Abergavenny	243
Yeovil	115	Kidderminster	271	Llanelly	221
Kighley	256	Bewdley	154	Llandilo	96
Gilderstone	205	Upton	436	Carmarthen	670
Bramley	610	Bromsgrove	135	Cromflin Munach	107
Stoke Gomer	83	Worcester	109	Aberystwyth	343
Wellington	150	Westmancot	47	Cardigan	123
Horsington	37	Alcester	217	Cilfowie	421
Sidgely	323	Bedworth	182	Niven	493
Bilston	232	Hebden Bridge	668	Cold Rowley	70
Burslem	836	Barnoldswich	233	Llanfyllin	42
Burton	612	Haworth	285	Lampeterpont Steven	205
Coppice, Cosely	161	Sheffield	320	Dublin	236
Wolverhampton	176	Rotherham	151	Southton	221
Clare	27	Shore	183	Conway	122
Bildestone	55	Horseforth	230		
		York	201		

Total——51142.

MISSIONARY MEETING IN LONDON.

THE Meeting at the Jews Chapel on Wednesday the 23rd instant was very numerous. Mr. Hall delivered an excellent and appropriate sermon from *Haggai* i. 2. *Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built.* Mr. Sutcliff preached in the evening an energetic and judicious discourse from *Gal.* iv. 4. *But when the fulness of the time was come, God sent forth his Son.* The devotional parts of the services were conducted by Mr. Saunders, of Frome, Mr. Pilkington, of Raleigh, Mr. Thomas Thomas, and Dr. Simpson of London. The hymns were given out by Dr. Rippon, Messrs. Shenstone, Ivimey, Upton, Torlin, and Waters. The Collections amounted to nearly £350.

The friends of the Mission on this occasion dined together at the London Tavern. This Meeting was rendered additionally interesting by a Report which was read after dinner, detailing the measures which had been taken by "the Supporters and Friends of the Baptist Mission," relative to the application to Parliament to procure the protection of the law for Missionaries in India, and

permission to send out others to join them in the Company's Ships.

Much anxiety had been expressed by the friends of Missions respecting the decision of the House of Commons on Tuesday Evening, on the 13th Resolution, introduced by Lord Castlereagh. The Report announced that it had been carried that morning, at 3 o'clock, by a Majority of 89 against 36. The triumph of christianity over infidelity, on this occasion, furnishes another motive to fervent gratitude and unlimited confidence in that God who has always dwelt in the "Bush burning with fire," and preserved it from being consumed.

The conduct of His Majesty's Government has fully justified the confidence which had been reposed in them by those in London who have conducted the business of the Petitions; and the zealous efforts of those honourable Members of the House of Commons who so ably advocated the character of our Missionaries against the attacks of a Forbes—a Montgomery—a Moore, and others, who endeavoured to sully their reputation; demand the fervent affection of all who long for the conversion of the millions of Idolaters in British India.

The following is the Resolution adopted by the house of Commons—

"XII.—That is the duty of this country to promote the interests and happiness of the native inhabitants of the British dominions in India, and that such measures ought to be adopted, as may tend to the introduction among them of useful knowledge, and of religious and moral improvement. That, in furtherance of the above objects, sufficient facilities shall be afforded, by law, to persons desirous of going to and remaining in India for the purpose of accomplishing those benevolent designs.

"Provided always, That the authority of the local Governments, respecting the intercourse of Europeans with the interior of the country, be preserved, and that the principles of the British Government, on which the natives of India have hitherto relied for the free exercise of their religion, be inviolably maintained."

We understand that the defeated Champions of Hindooism and infidelity intend to try their strength once more while the bill is passing through the House. Let all the friends of Christianity be found at their post also, and cry mightily to God that he will "send forth his light and his truth," and "let those that love him be as the Sun when he goeth forth in his strength."

Thursday night the fore-mentioned Resolution passed the House of Lords without opposition.

We subjoin a brief Abstract of the Report read by Mr. Fuller, the Secretary, after the sermons at the Jews' Chapel—comprising the Progress of the Mission from January to November, 1812.

1. *At Calcutta and Serampore.* Here things were very encouraging at the close of the year 1811. "The Lord has been pleased," say they, "to appear in a more effectual manner than in any former year: 59 have been added to us at this station." Krecshnoo, Sebuk-ram, Thompson, and Debrun, were constantly preaching the Gospel to above 1000 of various Nations. The Benevolent Institution, a charity school, on the Lancasterian plan for the poor children of nominal christians, chiefly among the Portuguese chatholics, was in a very prosperous state, more than 300 children attended, and a place had been erected to contain near 1000.

On the first Lord's day in 1812 Dr. Carey's youngest son, Jonathan, a youth of about 16, of promising talents, was baptized by his father at Serampore.

In an excursion which Messrs. Ward and Marshman took on horseback for their health, they entered a village, where many people gathered round them, furnished them with seats, and sat down to hear. The missionaries read the ten commandments, and then asked the

people, "Which of them they thought evil or unjust?" They answered, "None, all are good." Our brethren then insisted that the tree must be good from whence these branches came, and proceeded to shew how every man by nature was averse to these just and good commands, and, of course, to the God who gave them; which state of mind must be a state of wickedness and of great danger. They farther shewed how Jesus Christ came into the world to deliver men both from the guilt and the dominion of sin, and that their errand into this country was wholly to bring a message of love, to make known these glad tidings, and communicate to them a share of the blessings which they themselves enjoyed. The people were very attentive.

On the 11th of March, Mr. Jonathan Carey, with Deep-chund and Vykoonta, went to a Hindoo festival at *Chagda*, where the river Hoogly is about three quarters of a mile wide. "The immense crowds upon the shore seemed like a forest of heads." Many had come above ten days journey, and the river was covered with men, women, and children, nearly to the middle of the current, all intent on their idolatrous ceremonies. About seven in the morning, Deep-chund begun to speak to the people, declaring the inefficacy of what they were doing to remove their sins, and pointing them to the Lamb that was slain. The people listened with great attention, and eagerly received a number of Scripture Tracts which were distributed, and even followed the missionaries to their boat, some up to the neck in water, and others swam to the boat, to obtain the tracts, with which they swam again to shore. They thus continued to discourse and distribute tracts, sometimes on the water, and sometimes on shore, the whole day. Sometimes the shout of *Hurri-bol** was raised by opponents; once a lewd brahmun insulted them, but he was upbraided by another, and the people exulted in seeing him put to shame, and drove him away.

On the Missionaries' return they witnessed a most gratifying spectacle. A number of people sitting under a tree, close to an old temple of Sheva, in ruins, and in the midst of them a brahmun, who had obtained a scripture tract, explaining its contents to the attentive crowd! "I could not help stopping," says Mr. J. Carey, "to contemplate this scene. One of these "images of the divinity" (as the brahmuns are called) with a poita hung round his neck, just come up from the river, from whose lips nothing had ever proceeded but the praises of the gods, at the very door of the temple too, within whose walls he perhaps had been accustomed to pay his idolatrous adorations, and from which very likely he had all his life received his maintenance—this man became an unwitting teacher of the gospel. This sight was so new and so cheering, it compensated all our trouble." On their arrival at Serampore, they found the Printing Office had been consumed by fire—The particulars of which, and the prompt and liberal contributions for its restoration, we have before detailed.

At a church-meeting a week or two after the fire, four new deacons were chosen, and Mr. Thompson and Mr. Leonard called to the ministry. The latter, with his wife and mother, and two others, were formed into a church to be planted in the city of Patna, 500 miles up the country.

Between 20 and 30 Seapoys stationed near Serampore came to the Mission House for Hindee Testaments. They are said to be encouraged to read them by their officer, and to take pleasure in it; but the missionaries have no access to them.

It appears that large bodies of Hindoos have left the ancient forms of idolatry, and formed different sects under some one leader, of their own choice, called their *goroo*. Some

* A sort of *huzza*; tantamount to 'Great is Diana of the Ephesians.'

of these goroos have 100,000 disciples. They oppose the brahmans, incline to a hospitable mixture of casts, and open a wide door for the entrance of the gospel—for having rejected the authority of the brahmans, the people push their enquiries farther, and will often acknowledge that they "never found the true goroo till they heard of Christ."

Some of the Goroos themelves have of late acknowledged Christianity to be the only true way. One of them, who is considered as the *head goroo*, on whom Kreeshnoo, waited at *Ugra-deep*, on his visit to that place, received him very kindly, declaring that "he wished to see him and to hear of the faith of Christ. The cast," added he, "is not of God; I will therefore follow the Lord with you; for with you are all casts, Englishmen, Musulmans, and Hindoos." "At night," says Krishnoo, "about 30 of his disciples of of various casts, ate together, and the goroo commanded me to sit among them and to partake of the repast: I did so, and we praised God while partaking of this *love feast*. After he had eaten, the head goroo forbad an inferior goroo, though a brahman, to invest his son with the poita, and one of his disciples to give her sons in marriage to idolaters. To many present he said, "We will no longer preserve the distinctions of cast, but seek to possess the true religion, in which there is no cast; come let us walk in the true way, let us delay no longer."

On the 10th of August the brethren Johns and Lawson, with their families, and Miss Chaffin, arrived at Calcutta in good health.

At this station there had been baptized at various times, since January, 19 persons, including 8 soldiers, who were awakened chiefly by the preaching of native brethren, and 6 Portuguese, who owe their conversion to Sebuk-ram.

Translations. The casting of types was resumed in a fortnight after the fire, and in November the New Testament was printing in Hindee, Sikh, and Tamul; the Pentateuch in Hindee, Mahratta, and Bengalee; and the Historical Books in Orissa and Sungskrit. The first Sheet of John in Chinese was also in the press. The missionaries had received £2000 from the British and Foreign Bible Society, out of the £3000 voted for the years 1811—1813.

The conclusion of the Report, which relates to the Out-stations, as also the proceedings of several Meetings of the General Union, we must defer till our next; in which also we hope to find room for some remarkable instances of conversion, detailed by Mr. Fuller in his report.

BAPTIST MISSIONARY SOCIETY IN DUBLIN.

Extract of a Letter from the Rev. J. West, Dublin, to Mr. Ivimey, London.

Dublin, 39, Usher's Quay,
May 22, 1813.

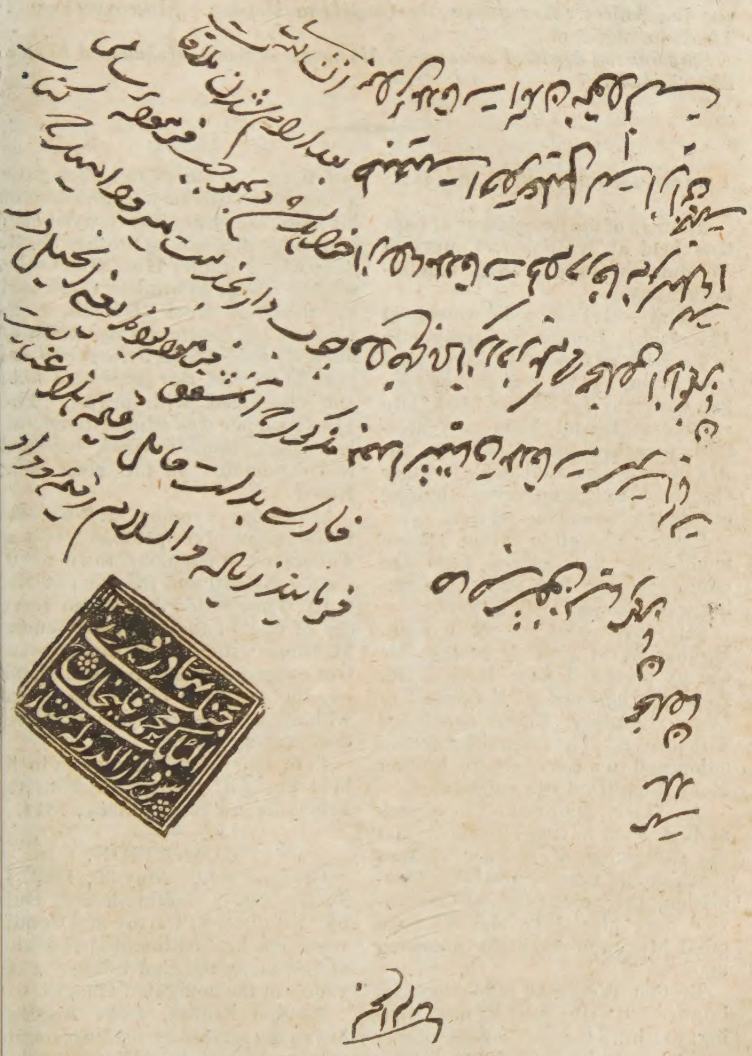
"We have a Baptist Missionary Society in Dublin. I baptized three young preachers the 20th Instant, and on the 30th, two of them will be ordained in Swift's Alley, as Missionaries for Ireland. The exertions which have been made in this country have been blessed to the conversion of about 70 souls in nine months, some of them Catholics. There are but five Baptist churches in Ireland now, situate at Waterford, Cork, Clogh-jorden, West-mead, and Dublin, and most of them in a low state.

I should feel myself much obliged if you would send every month, the Baptist and Evangelical Magazines, and the Periodical Accounts of the Baptist Mission when printed. I will send you an Account of our Mission for the Baptist Magazine. If you send them, do it as early as you can, for we shall be glad to read any extracts at our monthly prayer meetings.

I think here is a fine field for missionaries in Ireland. We have three more young men willing to go, and wholly to devote themselves to the work of the Lord; but two of them are in the army, and must be bought off before they can go. We shall have a collection at the ordination at our place for the support of Missions in Ireland. I have applied to the Baptists for help, which I hope will succeed. Yours affectionately,

JOHN WEST.

FAC-SIMILE of an Original Letter from Nabob Mahommed Koolee Khan, to Mr. Thompson, (a Missionary in Patna) requesting a copy of the New Testament in the Persian language.



A learned Friend has favoured us with the following Translation—

In the Name of God, the Most High! Sir, benevolent and very kind to iends, Peace. After setting forth the ardent desire for a meeting replete ith delight, be it fully understood: That since the day when this pure iend met that kind person on the road, and came home, his health has en very bad; and this is the cause why he cannot come for a meeting. lease God, when he recovers, there will be a meeting. Agreeably to, the

directions of that gentleman, a Choub-dar *(Mace-bearer)* waits upon him it is hoped that he will be so kind as to give into the hand of the bearer this Note, that said book, about which that said benevolent person spoke viz. the Anjeel, *(Evangelium, the Gospel)* in Persian. Moreover, Peace The Note object of

Surfuraz ud dowlee, Feeroz ping, Moonetaz ul mooik, Mohammed Koole Khan Behader.

BAPTIST ASSOCIATION IN IRELAND.

Minutes of the association of baptists held at Kiltubber, County of Westmeath, June 4, 1813, and following days—

Friday—Met for public worship at 12 o'clock. Brother M'Carthy, one of the Irish missionaries, lately baptized by brother West in Dublin, began with prayer; brother Clark, late student at Bristol, now at Waterford, preached from *John* xiv. 27. *My peace I give unto you*; brother Creighton, of Portarlington, (indep.) concluded the solemn service.

Brother Hassell was then chosen moderator, the letters from the churches were read, and the meeting was concluded with prayer.

Saturday. Met at 12 o'clock. Brother West prayed, brother M'Carthy preached from *Rom.* i. 16. *I am not ashamed of the gospel of Christ*; brother Clark concluded with prayer. The congregation then adjourned to a river, where brother Hassell baptized two candidates.

Lord's day, June 6th. The church at Waterford having requested that the ordination of Brother Thomas Clark should take place at this Association, the solemnities of that service were pleasingly and we hope profitably conducted in the following manner—

Brother West read Ezekiel xxxiii, brother M'Carthy prayed, after singing, the introductory service of the ordination by brother West, who described the nature of a gospel church, the privilege of choosing its own pastors, and enlarged on the happiness, which as dissenters we enjoy, under the benign influence of the british government; asked the usual questions. Brother Clark then gave a highly satisfactory confession of his faith, the ordination prayer with imposition of hands by brother West after which brother Hassell gave the solemn charge to brother Clark and the members from *Heb.* iii. 1. *Consider the apostle and high priest of our profession, Christ Jesus; who was faithful to him that appointed him* and concluded with prayer. The Lord's supper was administered, after which, brother Clark baptized two candidates in the river near Rahue.

Lord's day evening, at 7 o'clock two sermons were preached, one at Tullamore, a populous town about 4 miles distant, and the other at Rahue. Thus ended the solemn services of one of the happiest General Meetings witnessed for many years. Our congregations were much crowded, the presence of the Lord was with us, and the prospect of a very encouraging nature.

P. S. Our next Association to be held at Swift's Alley, Dublin, the Friday before Whit-sunday, 1814.

ORDINATION.

On Lord's day, May 30, 1813, at Swift's Alley Meeting-house, Dublin. Brethren M'Carthy and Condo were ordained to itinerate in Ireland and proclaim the glad tidings of salvation in the benighted villages.

Brother Britton, from *England* began the service by reading, singing and prayer; brother West introduced the work of the day, received their confession of faith, and prayed the ordination prayer. Brother Holmes, of *Dublin*, gave the charge. It was a solemn and interesting meeting to all present.

Brethren M'Carthy and Condel have preached in the villages within 20 miles of Dublin for nine months, and God has blessed their labours to the conversion of many souls; superstition has bowed to the doctrine of the cross.

On the day of ordination, a collection was made for the support of a Mission in Ireland, and we hope that all who love the Lord Jesus Christ and feel a tender compassion for the perishing souls of men, will aid this important design.

All communications on the subject are requested to be addressed to the Rev. John West, 39, Usher's Quay, Dublin.

If an Academy could be established in Dublin for the education of pious young men for the ministry, including Baptists and Independants, it might, under a divine blessing, lay the foundation for great and lasting good to this long neglected kingdom.

The writer knows some promising young men who would rejoice to enter as Students.

Messrs. Saffery and Barclay are going to Ireland, to visit the churches there, and to collect for the Mission.

ORDINATION.

May 5, 1813, The half yearly meeting of Ministers in Nottinghamshire and the adjacent counties was held at Lincoln. When Mr. David Davis, late a Student at Bristol, was ordained pastor of the particular Baptist church in that place. Mr. Coles, of *Sutton on Trent*, commenced with reading portions of scripture and prayer; Mr. Jarvis, of *Newark*, engaged in the introductory part and received Mr. Davis's confession of faith; Mr. Nichols, of *Collingham*, presented the ordination prayer with the laying on of hands. Mr. Sutcliff, of *Olney*, gave a most excellent charge from *Acts* xx. 28; Mr. Jarman, of *Nottingham*, delivered a judicious discourse to the church; Mr. Gladstone (indep.) concluded in prayer. Mr. Burditt preached in the evening from *Eph.* v. 27.

The friends of vital christianity will rejoice to hear that religion assumes a pleasing aspect in this populous city—the message of mercy is listened to by numbers, and it is hoped the common interest of the Redeemer is making progress. It was gratifying to perceive the unanimity and catholic esteem evinced by the different denominations. The ministers and friends present united in fervent desire that one mind may continue to pervade them in diffusing the light of divine truth.

BIBLE SOCIETY.

Port Lewis, Isle of France, Nov. 1812.

A Bible Society is just established here, called "The Society of the Islands of Mauritius, Bourbon and Dependencies." The Governor is Patron, and General Ward President. It was the clergyman of this place who brought it forward, and has greatly exerted himself to effect it. The French seem a little afraid to receive the Scriptures from us, fearing (as they say) that there is a difference in the translation. But this is I fear only an excuse, for as there are many copies here in their own language, they might easily satisfy themselves on this point. Surely no place can need the dissemination of gospel privileges and principles more than this! there are said to be 70,000 slaves on the Island, all of whom it is to be feared, are destitute of religion and morality. They are required to work hard for their masters six days in the week—the seventh is given them to work for themselves, and is altogether an *unhallowed* day.

Revival at Stockbridge, Connecticut.

It appears by a Letter received from a grand-daughter of President Edwards, whose father and mother live at Stockbridge in Connecticut, that they had been favored in that town with a remarkable effusion of the Holy Spirit. The work had increased astonishingly since the first of January, and many of the most respectable Inhabitants, who had be-

fore given no evidence of true conversion, appeared now to have experienced a divine change. Others of the like description were much distressed with a sense of their danger, and many young children of eight years old and upwards, were greatly concerned, begging aged christians to pray for them, that they might obtain salvation.

This work of God had been preceded by social meetings for prayer, especially among the most respectable females of the congregation, under the care of that eminent aged divine Dr. Stephen West, who had been praying for these three or four years past for a Revival of the power of Godliness, and for the effusion of the Spirit from on high. Good old Mrs. Edwards, (whose husband Timothy Edwards, son of the President, is yet living also) blesses the Lord that she has lived to see this day.

BAPTIST GENERAL UNION.

It was designed by our Annual General Union Meeting in London, to increase the spirit of Missionary zeal and brotherly affection, in the churches of our denomination; and thus to provide an increased supply to the funds of the Mission, and excite a general co-operation in all our churches.

Our ministers from different parts of the kingdom, met at Dr. Rippon's meeting house at 3 o'clock Tuesday the 22nd instant. A prevailing desire was expressed to carry into effect the Union which was last year declared to be desirable, and which we now hope will be found practicable, at least to such an extent, as will embrace the support of the Mission—of our Academical Institutions —Village and Itinerant preaching—the Magazine—and a school for educating the children of our poor ministers.

The Meeting held at Dr. Rippon's Vestry on Thursday morning was attended by a great number of ministers and messengers from different parts of the country. The General Union was formed, and reports of the most interesting kind made by written communications, and the statements of brethren present, from several country Associations.

In the Evening, a large congregation assembled at Devonshire Square Meeting House to hear the Report of the Committee, and to implore a divine blessing on the Union. Brother Steadman delivered an interesting address on the Union from 2 *Cor.* v. 14. *The love of Christ constraineth us.* The devotional exercises were led by brethren Thomas, Tomlin, Rowe, Winterbotham, and Newman; the hymns were given out by brethren Rogers, Davies, J. Smith, B. Shenstone, and Shoveller.

Stepney Institution.

The Members of the Stepney Institution met at Carter Lane, on Thursday. The service began at 12 o'clock. Mr. Steadman of Bradford prayed. Mr. Fuller preached from 2 *Tim.* iv. 5. 6. And Dr. Ryland concluded. An interesting report of the present state of the Institution was afterwards read by the Secretary.

BAPTIST MAGAZINE.

Friday Morning, the 25th, a very numerous and respectable company of the Friends of this work assembled at the Ship Tavern. Many expressed their satisfaction at its establishment, and the happy consequences already found to result from its circulation, which they pledged themselves to use their endeavours to extend.

The whole of these Services have been remarkably pleasant and profitable to those who have attended them. We have reason to think much brotherly love and christian zeal have been excited and increased. Many interesting particulars, as well as the breviates of the country associations are unavoidably deferred till our next.

Smith, Printer, 29, Winchester Row.